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ment cites the most important variations found in the texts used as the bases of that printed in the tract. Every future discussion of the measurements of the temple must take account of Holtzmann's contribution in this tract.

NAUMANN, WEIGAND. *Untersuchungen über den apokryphen Jeremiasbrief*. (Beiheft zur Zeitschrift für die alttestamentliche Wissenschaft, XXV.) Giessen: Töpelmann, 1913. 53 pages. M. 2.20.

The pseudepigraphical letter of Jeremiah, although brief, is brimful of difficulties for the interpreter. Naumann's investigation covers its relation to Babylonian images of the gods, to priests, to cult, and to the weakness of these divinities. He takes splendid advantage of recent researches in the Babylonian field, and concludes that the letter does not contain a polemic either against Greek or Egyptian or polytheistic reverence for the gods in general but is aimed wholly against Babylonian idol worship; that the author of it knew exactly the Babylonian cult of the gods, the religious conceptions of the Babylonians, and Babylonian culture in general. There are evidences that the letter was translated, but such evidence is not strong enough to prove that the letter was originally written in Hebrew or a Semitic tongue. This treatment would be much more satisfactory to the reader if it contained the Greek text of the old letter which it discusses.

JOHNS, C. H. W. *Ancient Babylonia*. (Cambridge Manuals of Science and Literature, No. 51.) Cambridge: The University Press; New York: Putnam, 1913. vii+148 pages. 40 cents net.

Ancient Babylonia was a small country, an island, as it were, between the Tigris and Euphrates rivers. Its great cities were located there and from these centers it extended its sway far and wide. Its early population was either a mixture or a conglomerate of Sumerian and Semite. Johns's volume is packed with information, bristles with bits of early history, and is understandable to one who is well acquainted with the periods covered. But the book is too bony, too much mere outlines, for the man who does not know ancient history. To present Nûr-adad, Sin-idinnam, and Kudur-Mabug and their reigns, on one page (p. 67) of a work designed for a layman in the subject is enough to discourage any reader and to drive him to works that are really written for a layman. It is a serious mistake to publish a work so condensed as this, when it could be expanded so as to present a most fascinating and attractive history of those ancient times.

SCHLATTER, A. *Die hebräischen Namen bei Josephus*. (Beiträge zur Förderung christlicher Theologie. 17 Jahrgang, Heft 3 and 4.) Gütersloh: Bertelsmann, 1913. 132 pages. M. 3.60.

The variations between the personal-names of Josephus and the Old Testament, give us an instructive insight into linguistic equivalents of Hebrew and Greek in the first century. Schlatter confines his study to personal-names as more faithful exponents, on the whole, of the methods of transliteration in vogue at that day than place-names could be. The editions upon which he bases his investigations are those of Niese and Destinon. The fact that the transmission of the text of Josephus has introduced some alterations increases the complexity of Schlatter's problem. In dealing with the variant forms of the texts he laid down two rules: (1) if two forms of

a name appear, one the Hebrew and the other the Septuagint, the Hebrew is attributed to Josephus and the Septuagint is cut out; (2) if the names are not inflected they have been adopted or worked over. The application of the rules is interrupted by the fact that Josephus himself, from the time of the Judges on, has made an increasing use of the Septuagint and its forms of the personal-names. An examination of the 123 pages of Hebrew personal-names with their Greek equivalents in Josephus and the Septuagint is a fascinating linguistic study which reveals some considerable irregularity in the methods of transliteration of that day.

MERCER, SAMUEL A. B. *Extra-Biblical Sources for Hebrew and Jewish History.*

New York: Longmans, Green & Co., 1913. xiv+210 pages. \$1.50 net.

The importance of the Egyptian, Babylonian-Assyrian, and other "extra-Biblical" documents for any adequate understanding of Hebrew history is becoming universally recognized and almost every year brings forth another sourcebook. To the materials usually found in such works Professor Mercer has added extensive selections from Greek and Latin writers. These will make the study of the Jewish period less tedious. The notes and explanatory introductions to the different groups of sources are sufficiently full to make it clear to the reader wherein the given sources are supposed to augment or throw light upon the biblical records. This cannot be said of some sourcebooks. The work should prove a very useful handbook to the student of Hebrew and Jewish history.

NEW TESTAMENT AND PATRISTICS

JACQUIER, E. *La Crédibilité des Évangiles.* Paris: J. Gabalda, 1913. 91 pages. Fr. 1.

Here are printed two lectures, given in February and March of 1913, before the Catholic faculty of theology in Lyons, by the Abbé Jacquier, Professor of Holy Scripture in that institution. They are simple and clear statements of the faith of the church, by a scholar familiar with the questionings of the "adversaries of Christianity, Jews and pagans of old, rationalists of today." These rationalistic critics are the chief objects of the writer's apologetic, though the vagaries of Drews come in for brief comment. The Gospels (also Acts and Paul's letters, in their degree) reproduce without alteration the apostolic *catechesis*, which, being formed in the period immediately succeeding Jesus' resurrection, reports faithfully the details of his life and teaching. The gospel narratives, critically examined, bear all the marks of credibility. The text of the Gospels is now fixed in its integrity; "moreover, the Vulgate, declared authentic by the Council of Trent, furnishes us the text of the Gospels approved by the church. We can affirm, then, that we possess the Gospels in the form in which they left the hands of their authors."

These positions are clearly argued, and points are often well taken. The lectures were doubtless helpful to Catholic hearers who wished a reaffirmation of the church's position, even if they make no contribution to the needs of a wider public or to the better understanding of the Gospels.

BACON, B. W. *The Making of the New Testament.* (Home University Library No. 50.) New York: Henry Holt & Co., 1912. vi+256 pages. \$0.50.

Professor Bacon has produced a compact sketch of New Testament canonization and introduction. The latter subject is treated under three heads: the literature of